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the

CHURCH SCHOOL Teacher

THE CHURCH SCHOOL TEACHER

VOLUME XV No. 7

SEPTEMBER 1946

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The Church School Teacher

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New Horizons at Sixty

By MRS. W. M. ALEXANDER

IN RECENT years we have become familiar with the efforts on the part of our government to provide some economic and physical security for certain persons over sixty-five years of age. This is as it should be, and we, as loyal citizens, are glad to have a part in making this old age assistance program possible.

However, government officials and social welfare workers are not the only ones who are interested in older people. The church is beginning to realize as never before that it, too, has a definite ministry to those whom we may call "older adults." It is an encouraging sign to discover that one of the emphases in the quadrennial program of United Protestantism is this special interest in older persons.

In sponsoring such a program the church recognizes the fact that

physical and economic security, important as they may be, is not enough. There is also an intellectual and a spiritual need that must be met if one is to live a satisfying, well-rounded life. Madame Claire is an illustration of this idea. One day a friend greeted her by saying, "Madame Claire, how do you feel today?" The little lady replied rather resentfully, "Why do all my friends say, 'How do you *feel* today?' I wish they would say, Madame Claire, what are you *thinking* about today. They think only of my physical ailments which I want to forget if I can."

As we think of the church's ministry to older people we realize at once that it has been a neglected field. All other age groups have carefully planned programs of study and activities. The meagerness of the service for older

adults was brought to the attention of one denominational Board of Education when a group of older members asked, "Why can't we older people have a special conference? Children and young people go to camps, and younger adults have their conferences. What about us?" As a result of that somewhat wistful request older adult conferences are being sponsored by the denominations. To these, carefully selected groups of persons over sixty years of age are being brought together for several days of happy Christian fellowship. They discuss the possibilities of a richer and fuller program of service for those members who are not able to be regular church attendants but who are still active and can render valuable service to their churches.

One soon discovers that there is great need and large opportunity for this two-way ministry in the church. It has been the writer's privilege to participate in some of these conferences and the enthusiastic response on the part of the group proves how much such fellowship is appreciated and how far-reaching the results can be. One major insight resulting from these conferences was the fact that older adults should be viewed in terms

of their interests rather than on the basis of age. One clever little woman said, "Women and music are not dated. People do not grow old by merely living a number of years. People are old when they can not adjust to the changes in life, and when they have lost their ideals."

One discussion period reviewed what their churches were doing through their home departments. One home department visitor told of a member with whom she did not enjoy visiting because she was always critical of the church and of her friends. In the closing conference session this same home department visitor said, "As I left the meeting yesterday afternoon I went by to see this friend of whom I spoke on yesterday. I told her about the 'older adults' conference' and some of the things we talked about. I have never seen her so interested and so eager to know what was being done. She did not say an unkind word about anyone. I suddenly realized that I had failed to carry her, a shut-in, any outside interest that would help to enlarge her circumscribed outlook on life. I'll be a better home department visitor because of this conference."

150,000 by 1950

AN ENLISTMENT Program for reaching the unreached is getting under way in our Sunday schools. For the past five years, ever since the United Christian Education Advance was launched, we have repeatedly stressed the importance of using the Sunday school as a very important part of the if only slightly, our Sunday school enrollment has begun to grow again. Today there is need for increased emphasis upon the missionary outreach.

This Enlistment Program begins as a very important part of the Christian Education Emphasis of the Life and Growth Program for 1946. It should therefore get under way as early in the fall of 1946 as possible.

Toward the end of the year, the synod-wide Program of Parish Evangelism will be launched under the leadership of the Board of Home Missions and with the cooperation of the Board of Parish Education. From that point on, the Sunday School Enlistment Program should be continued as a vital part of the Program of Parish Evangelism. The Board of Parish Education desires in this way to add its support and co-

operation to the program that is being promoted by the Board of Home Missions so that every congregation may extend its outreach and service to persons of all age levels.

The plan proposed is not elaborate. The following outline suggests how to get started:

I. *WHERE* will we find prospective pupils?

1. *In the church and Sunday school records of former years.* A careful check-up of the records of confirmations, baptisms, weddings, members dropped, and pupils "withdrawn" from Sunday school will usually yield the names of several who should be approached by the church with which they have already had some contact.

2. *Among children's playmates and schoolmates.*

3. *Among new families moving into the community.*

4. *Among families in outlying communities not now served by the church.*

II. *WHO* will find them?

Everybody! This is not a job to be referred to a committee. However, a committee should be elected or appointed to head up the work and see to it that the work re-

ceives guidance, support, and publicity.

Children should be encouraged to bring other children—and their own parents.

Young people should be asked to bring in other young people.

Adults should be urged to bring in other adults.

Teachers and officers should take an active part in the work. No teacher should be satisfied until his own class has a substantial increase in enrollment.

III. *HOW* is the work to be done?

1. Begin at a meeting of the pastor, Sunday school teachers, and deacons. Include trustees and chairmen of auxiliary organizations if this seems best. Members of the congregation's Life and Growth Committee should also be present.

2. Present the need and elect a committee. Sub-committees for transportation and publicity may also be elected.

3. Report the plan to every department in the Sunday school and make a plea for participation. Use program materials for September and October in Sunday School Missionary Program Packet. Also plan to use folder, **WOULD YOU LIKE TO HELP?**

4. Use the "organization technique," giving recognition on either individual basis or class basis for all new pupils brought in.

5. Make much of the missionary motive: we bring others because we love the Lord and desire to serve Him.

6. Publicize the program in the Sunday bulletin, announcements from the pulpit, at meetings of organizations, etc.

7. Provide transportation where it is needed. Usually this can be done by neighbors. In some cases it is advisable to charter a bus.

8. Participate in the community survey that will be launched later in the year as a part of the Program for Parish Evangelism.

In the Augustana Synod we have a total Sunday school enrollment of about 100,000 children, young people, and adults. This is ten per cent *less* than it was ten years ago.

In 1924, our Sunday schools had an enrollment of 46 pupils to every 100 confirmed members in the church. By 1944 the number of pupils in Sunday school was only 33 to every 100 confirmed members in the church!

Only one-half of all children and youth of school age in the United States and Canada are re-

ceiving systematic religious instruction. The other half are not being reached with Christian teaching!

About 85 per cent of the growth of Protestant churches is gained through the Sunday school. How long can we continue to grow as a church if we do not reach more children with the Word of God?

Most of our Sunday school teachers and other leaders have been drawn from Bible classes. How can we hope to have a reservoir of leadership if we neglect to give systematic instruction in the Word of God to young people in the period of life when so many significant decisions are being made and the ability to learn is at its highest point?

150,000 by 1950!

This is the goal set at a meeting of representatives of the Commissions on Parish Education of the various conferences within the Augustana Synod. This goal was set after careful consideration.

The goal is one of several in the Centennial observance of the Synod. Our church members responded magnificently to the appeal for the ingathering of a Centennial Thank Offering. Many have supported various appeals of

the Life and Growth Program with prayers and personal service. The Enlistment Program for Sunday Schools is a part of this Life and Growth Program.

The wisdom of setting a definite goal may be questioned, but no one can question the urgent need for putting forth real effort to reach more people with the gospel.

150,000 by 1950!

That means an average of a little more than a fifty per cent increase in enrollment in our Sunday schools, including children and adults.

Some schools are located where they may not grow that much, which means that schools in more favored locations should double their enrollment. A few can do even better than that.

Parish Education Month

SEPTEMBER is the month set aside in the Augustana Synod for special attention to the educational work of the congregation. To be sure, there is no time of the year when this work is not important. However, experience has shown us that September is an especially opportune time for rallying the educational leadership of

the congregation, and taking all possible steps to improve the work as well as to extend the outreach.

Our observance includes Religious Education Week, in which forty Protestant communions join forces in community-wide emphases upon the place of Christian education in the life of the nation and its people.

In a letter sent from the White House to Dr. Roy Ross of the International Council of Religious Education, President Truman said, in endorsement of this emphasis: "Democracy dare not neglect the religious nurture of its children, youth, and adults. . . . Of one thing we are certain, and that is that we cannot build an enduring peace structure unless we build it upon Christian principles. . . . These are not intuitive; they must be learned; to be learned they must be taught. Unless they are learned the structure of democracy will crumble for want of moral cement; progress of democracy will halt for lack of spiritual dynamic."

Materials are being available to help implement the observance in the churches of the Augustana Synod. To each pastor and superintendent of a Sunday school a packet is being mailed, contain-

ing posters, the service bulletin, STANDARDS FOR SUNDAY SCHOOLS, and samples of the following:

SHALL I? a tract challenging a person to Christian service.

I AM A PARENT, a tract addressed to parents in regard to their duty to rear their children in the way of Christian life.

WOULD YOU LIKE TO HELP? a tract addressed to pupils in the Sunday school, urging them to help enlist others in the school.

AN ENLISTMENT PROGRAM, a six-page folder prepared for the purpose of challenging Sunday school workers, deacons, and other leaders to undertake a carefully planned and zealously promoted program of building up the enrollment in the Sunday school. It also undertakes to offer suggestions as to how it can be done.

However, no materials prepared by a board or other agency of the church can accomplish what needs to be done. Only men and women moved by the Spirit of God, can do that. But printed literature can help people to work intelligently co-operatively, and toward goals commonly accepted throughout the church.

Let us not grow weary in this work. The ministry of Jesus was largely a teaching ministry. His Word has power for the life and growth of men, women, and children today. Without Him neither church, state, nor home can suffice.

Vacation Church Schools

SCATTERED reports indicate that this year we had more and better vacation church schools than ever. We had more pupils and more teachers, and some schools extended the time to three weeks instead of two.

The new courses, *Stories Told at Home and Synagogue* and *The Israelites Make a Long Journey*, were widely used and well received. A second primary course and a second junior course are now in preparation, to be ready for use next summer. There is also some probability that a new course for beginners will also be available.

In the present issue Miss Anderson's article, *Which Way for the 1947 Vacation Church School?* offers good suggestions for evaluating the past summer's work and planning ahead for next year. This should be done while numerous details are still fresh in the minds of the teachers and others responsible for the school.

While we are on the subject of vacation schools, we call attention to an attractive set of 2x2 Kodachrome slides, *Building Through the Vacation Church School*. The script and slides provide an interesting presentation of about thirty minutes, and could very appropriately introduce a profitable discussion of plans for next year. The set may be rented from the Board of Parish Education, 2445 Park Avenue, Minneapolis 4, Minnesota. Service charge is \$1.50, including postage one way.

Another thing about our vacation schools. Their enrollment has grown during the past twenty-five years from about 8,000 to 35,000, or more than 400 per cent. Let's keep up the good work!

Requirements for Teachers

THE Rev. Raymond A. Vogelley, Director of Parish Education in the American Lutheran Church, submits the following report from a teacher's conference in Texas:

Blame it on some teachers in Texas of you don't like this article.

In June at Texas Lutheran College the Texas Sunday School Association had its annual Institute, a growing institution in that huge section of the United States. It has been held for years. Prof. A. C. Streng, Dean of the College and a member of the Board of Parish Education as well as chairman of the Texas District's Committee of Parish Education, is the guiding star and dean. (One should always mention a star in connection with that state, you know.) We hope that a detailed report will be ready for the next issue of *THE CHURCH SCHOOL TEACHER*. But on to the requirements!

The writer was a member of the teaching staff. At one of the sessions he gave for a written report this assignment: "What require-

ments would you set-up for teachers in your congregation?"

(If, as many teachers' groups do, you base some of the discussions at your regular teachers' meeting on points raised in this magazine, why don't you think about the standards your own congregation has for teachers.)

Because he had been asked the question and was unwilling to give an immediate answer, the teacher added a sub-question: "At what age should a person begin to teach?" What is your answer?

I read those papers with great interest. Nearly everyone stressed that a teacher must be a sincere Christian. I was also pleased to note how many included training requirements. But the Texas teachers are now speaking.

"A teacher must have a good Christian character and a pleasing personality. A teacher should be 'a living example,' living a life that 'you'd not be ashamed to have a child imitate.' (Is your example what it should be? We know very well how a child imitates parents and teachers.)

"A teacher must be a good steward of time and talents, willing to spend time and effort in preparing the lessons. (Remember that this is stewardship emphasis year in the

American Lutheran Church. The topics suggested for the Rallies are along these lines.)

"A teacher should be at least eighteen years old." Others felt that twenty was the minimum age for "a regular teacher."

"A teacher should know the doctrines of the church and have 'a vital Christian education.' (Dr. Linder was one of the teachers at the '45 Institute. A summary of one of his addresses appeared in a recent issue.)

"Before becoming a regular teacher the candidate should attend the Bible Class for at least one year, take some teacher training courses, then help as a substitute teacher, and continue to acquire skill in the handling of pupils.

"A teacher must be willing to give his best and live his best. (These were the main points of the first lecture.)

"A teacher must be dependable and have the courage to do the things she is supposed to do.

"A teacher should attend Sunday school and church regularly.

"A teacher must willingly be a servant of the Lord and a messenger of and for His glory."

Another assignment was: "What

can you do to improve the work of Parish Education in your own congregation?"

Among the brief answers were: work harder, prepare better, make more calls, attend teachers' meetings regularly, ask our pastor to have a teacher training course, study the Bible more carefully and thoroughly, strengthen and improve myself by doing to the best of my ability what is expected of me, praying for the Lord to give us consecrated teachers, asking those who are capable of doing this work and encouraging them to do it.

This is more than "talk from Texas." I am convinced that those who attended the Institute will prepare more carefully. They will know the general plan for the year's work and have a more detailed knowledge of the lessons for the entire quarter. They will make use of opportunities for self-improvement. They will apply the truth to themselves and live it. They will present as interestingly and as vitally as they can their lessons. They will be better missionaries. They will appreciate more the high trust that is theirs in "teaching them to observe all things."

The Good Teacher

By W. G. MONTGOMERY

BY OBSERVING a few fundamental principles, almost any person of normal intelligence can become a good teacher, and since some schools have a hard time recruiting enough teachers, we believe this truth should be emphasized.

We have known capable persons who refused to teach because they felt unequal to the demands, not knowing that they too might become good teachers by a little study of a few fundamental principles. They already possessed good common sense, sound judgment and a fair education, and a little study of principles would soon turn them into excellent teachers. Let us notice then these few principles that underlie all good teaching.

The "natural born teacher" may use these principles unconsciously, while others of us will need to acquire them in order to do our best.

These principles are basic in teaching, and it is not too much to say that one's success or failure will be in proportion to the extent he makes use of these fundamentals.

The first principle in teaching is that of putting yourself into the pupil's life and background. This principle applies to all ages alike. Whether teaching a class of children, youth, or old people, the good teacher will first of all try to discover the various viewpoints of every student. He looks at the subject through the eyes of the student; and beginning where the student is, leads him step by step into whatever he wishes to present.

A common mistake of the well informed teacher is to assume that because a thing is clear to him, it is also easily understood by his student. The good teacher does not assume anything. He gets down to the level of the students, and goes with them over the ground together. Having found their viewpoints, the teacher and class can then travel together through the subject from the known to the unknown.

In this way, the pupil's mind opens in a natural and logical manner to the truths being presented.

Students are then encouraged to lead out in the discussions, solving

their own problems as far as possible, and reaching right conclusions under the direction of the teacher. This process enables the teacher to discover the special difficulties of the student, and by wise suggestions to help him toward the solution.

This process leaves the student satisfied, since he feels he has found the answer for himself instead of being told. It is one of the secrets of good teaching, a method anyone can use, and one that endears the teacher to the class.

The second principle is that of closely relating whatever is taught to the everyday experiences of the class. The lesson is presented, not in terms of the vague and indefinite, not in rules, definitions and theories, but in living experiences. Bible lessons will be brought to bear upon life as the class sees and knows it here and now. Then it is left to each class member to arrive at a conclusion as to how these lessons may be applied to life today.

This leads to the third principle, that of encouraging each student to think for himself in reaching his conclusions. It is only by thinking through a subject for himself that the student can be

permanently benefited or satisfied with what he believes.

It is easier for a teacher to answer the pupil's question outright, and the temptation is to follow this easy way, but such a method is poor teaching at best. The best but hardest way is that of stimulating the student by the use of suggestions to work out his own answers. But this ought to be done in such a way as to make the student feel he is solving his own problems all by himself.

In the fourth place, the good teacher deals with individuals rather than with groups or classes. If he has ten pupils he will understand that what he has is really ten classes, since the needs of no two pupils will be the same in all particulars. There will be, of course, certain fundamental and general needs common to all, but as a rule, the most important needs will be individual. He will have to understand each pupil individually before he can give him the help he needs most.

He will find out the likes and dislikes of each student, his attitudes, his virtues and faults, his strength and weakness. And while the good teacher will manage to discover all these things and more about each student, he will be care-

ful not to say or do anything which would cause the individual to think that he knows this.

The fifth principle is that of conforming the teaching method to the laws of mental and spiritual growth. Such a teacher will lead his students to observe closely everything they see, hear or handle. This process will create in their minds certain objectives or goals to achieve in their own lives and lives of others. This is what makes teaching practical and helpful. The next step in this general law is that of relating the new knowledge to the old, thus building a chain of information until the conclusion is reached, both mental and moral, but especially the correct moral conclusions.

The completed lesson, when well taught, will include the information that comes by answering the questions, "When? What? Why? Who? and Where."

Clear teaching enables all this to stand out separately in the mind, and yet connected as links in a chain. Last in this general law of

teaching, follows the application of the lesson to present life. How can I apply these Bible truths to my own life? What is there in to-day's lesson for me?

Of course, each student will be left to make his own application of the truths taught to his own life, in his own way. In leaving this to him after all the evidence is in, nobody is embarrassed and no feelings hurt.

In addition to these general principles, the good teacher is always giving encouragement, inspiring his pupils to believe in themselves and to have faith in one another. He exalts the good instead of finding fault with the bad. His teaching is positive instead of negative.

He holds up the spirit of brotherhood and good will and useful living along with the information he imparts. And such principles undergird all good teaching, giving loyalty and spiritual strength to human lives, just as steel beams hold together great buildings.

"The only way to be sure that you are not moving backward is to move forward." HENRY NEWMAN.

The Home Is the Hotbed

By BIRDINE PETERSON

CHILDREN are molded by the sentiments, opinions and moral standards which prevail where they live, eat and sleep. The home is the hotbed in which the tender plant is to be shielded and shaped during its most susceptible years." As church school teachers, we readily agree with this statement. But what active steps are we taking to help parents accept this responsibility? As you plan your fall program and the children are promoted to new teachers and classes, you will undoubtedly want to plan a parent-teacher meeting to aid your parents in a deeper interest and understanding of the church school and its staff. In the May 1946 issue of **THE CHURCH SCHOOL TEACHER** there appeared an article containing a fine suggestion for a parent-teacher meeting. Mr. Carl Bergendoff has submitted the following program that was most successfully carried out at the Salem Lutheran Church in Chicago, Illinois.

First of all careful plans had to be laid. This was done several weeks in advance by a committee

consisting of the general superintendent, the pastor and a teacher from each department. At the initial meeting of this committee specific responsibilities such as publicity, refreshments, etc., were given to various members of the committee.

Publicity played an important part in the success of the parent-teachers meeting. There was a home-visitation campaign in which each teacher visited in the home of each pupil in her class during a given week. Sometimes, in cases where there were several children in the family, the teachers of those children made the call together. This visitation made a real impact on the parents. Other means of publicity were notices sent home by the children and posters displayed encouraging parents to attend the meeting.

Finally, the "Big Night!" As the parents arrived they were given a name plaque to be pinned on for identification. (Previous to the meeting a group of teachers had been delegated the responsibility of making the name placques and

typing the names on them.) Incidentally, this served a twofold purpose. The name placques that were left over gave an indication of those parents who were not present.

The meeting was called to order by the superintendent. After the singing of a hymn by the group, the pastor led in Scripture reading and prayer. He then gave a short talk on the value of Christian education as given by the church school. The superintendent welcomed the parents and presented the general plan of the program for the evening.

Then the parents were invited to attend sessions to be held in the various departments under the leadership of the head of each particular department. Where both parents were present and there was more than one child in that family who attended the church school, it was suggested that the mother attend one departmental session and the father attend another session. In these twenty-five minute sessions the leaders presented the program that was taught on Sunday mornings. Songs that the children sang and the lesson material were reviewed during this session. The parents and teachers were given opportunity to discuss the ob-

jectives in Christian education, and what the parents could do to aid in the assignments and application of the church school lesson at home. (It was discovered that a longer period for this session would have been profitable.)

Following the departmental sessions, the parents and teachers assembled for a general session program consisting of motion pictures of the church in action, taken only a few Sundays previous. The parents were thus given an opportunity to see the program of the church school in its entirety. The film had portrayed the program from baptism through the cradle roll, then active participation in the various departments through confirmation. (Note: If it is possible for a member of your church to film the church school in this way it will be most interesting and informative for the parents. It would be well to extend *past* confirmation into active life and work in the church to impress upon the parents the responsibilities of post-confirmation. If movies can not be taken, perhaps a tableau for each "phase" of Christian education and nurture can be worked out.) After the showing of the films a few minutes were given to the summing up of the evening's events.

and the program was closed with the benediction.

A committee had prepared refreshments consisting of coffee and doughnuts and a period of fellowship was enjoyed, giving the parents and teachers another opportunity to know and appreciate each other more.

In recent years, the public school has been aware of the need of parent-teacher co-operation and therefore, has made successful attempts to bring teachers and parents into closer relationship. If the public school realizes this need, how much more should the church! Next to making parents consecrated Christian personalities, the greatest service the church can render the home is to secure close co-operation of the parents in the instruction of the children.

With the home rests a grave responsibility for the spiritual growth of the children. *But the church shares that responsibility.* In baptism the child is born into the church. From the day of his baptism he is a member of the Holy Christian Church and of the local church family. Since the home and the church have this mutual obligation, it is absolutely imperative that they work together in the nurture and admonition of our growing boys and girls. This can be accomplished "only as parents, teachers, pastors, members of church boards and individual members, each in his own way and all together, help to surround our children and youth with wise instruction and helpful fellowship."

Which Way for the 1947 Vacation Church School?

By CECELIA ANDERSON

A GRAND JOB! The school was a success! This is the best school we have ever had!

Perhaps comments such as these are typical of many of the ap-

praisals of vacation church schools held this past summer. Gratifying, indeed. But how honest are these general judgments of the quality of school performance?

Granted that the majority of schools showed a marked improvement over schools held previously, that more children were reached, better teaching materials used, well-qualified teachers secured, and that the school taken as a whole can be termed "successful." But an evaluation of more restricted areas of the school program may reveal definite weaknesses. A healthful procedure then is a post-teaching conference for each department or class. A written record of the strong and weak points within each department together with specific suggestions for overcoming the weaknesses and difficulties in the program will do much toward making future schools better.

Let us suppose that a teacher group of the third and fourth grades is meeting for an evaluation of the school term just completed. The meeting has been planned for in advance, and ample notice given to each teacher so that all might be present. The teachers are encouraged to bring up for discussion any items that should receive consideration. A summary of the discussion is kept for the school records. The evaluation is a valuable method of aiding both the trained and untrained teacher in a

better understanding of their task, and the record of it becomes a starting point and a foundation block in the 1947 school.

The superintendent knows well in advance many of the items that will come before the group for discussion, and in a notebook she has jotted down these details. In groups that are large, lists of items for consideration are typed so that each member may have one. The meeting with its planned objectives is administered and guided by the superintendent, but there is full and free participation by all.

"Where shall we begin?" the superintendent opened the way with her question and with a smile.

"We might as well start with the first day—registration," Mrs. Green, the registrar and secretary of attendance, logically suggested. "I think we had a very good enrollment. According to the records, this year showed an increase of ten pupils in these two grades over last year. And we couldn't have taken care of another child! That many more pupils next year and we'll have to start stacking them like pancakes!"

It was agreed that good publicity was responsible for an increase in enrollment. But everyone also knew that the possibilities of

reaching every child in the community had not been exhausted. This, together with the fact of a large increase in pupils in the second grade, made an increased enrollment in 1947 most likely.

"But I don't think it's right to invite children if we can't take care of them as we should. Over-crowded conditions will make for a poor job all the way around, and then all the children suffer," was the comment which came from one of the teachers.

"I believe you're right," Mrs. Ells, the superintendent, interposed, "but I don't think we've exhausted all the possibilities for the use of our space. There seems to be no reason why we should not use the intermediate room next year. I have spoken to Miss Ross and the pastor about it, and they are perfectly agreed to this rearrangement of classroom space. Also, it seems that an advance registration is advisable. It would save time and confusion on the first day of school, and it would also help us to plan for the use of our building more wisely. At least that's my suggestion for the records."

Mrs. Green spoke. "We could put to a better use the attendance graphs which we made this year.

Did you notice how interested the children were in them when I showed them on last day? Why not post these graphs daily? The study of them by the children should boost attendance."

All agreed that this was a good suggestion. Someone added that the older children might like to help keep the charts.

"Mrs. Green, what percentage of the enrollment had perfect attendance?" asked Mrs. Ells.

"Only fifty per cent," was the reply.

"I'm surprised! I thought it was better than that!" Miss Hughes exclaimed with alarm. "And after all we urged them to come regularly!"

"Well, you see we need more parent interest," was Mrs. Ells remark. "After checking the excuses brought by the children, I'm convinced that most of the absences could be avoided if we had the full co-operation of the parents. Listen to these excuses," and she read, "Please excuse Ronald for a dentist appointment tomorrow." "I must go on a shopping trip in the morning and would like to keep Janet home to take care of the baby." "We are leaving for our cottage on Friday, and Caroline will not be able to be in school

next week." "John is going with us to the country tomorrow to visit his Uncle." Mrs. Ells sighed as she finished reading some of the excuses she held in her hand. "If parents knew how important these two weeks are to the child's religious growth, they'd think twice before asking them to be excused. The public school would never tolerate such absenteeism! What can we do about it? I felt that we did make a beginning in handling this problem by inviting the mothers to visit the department and see us at work. What do the rest of you think?"

"Mrs. Ells, it is my opinion that getting the parents into the school to see it at work was one of the most constructive things which we accomplished, not only for the parents but for the children as well. For the children to prepare for guests and be the hosts and hostesses was certainly a broadening experience. But what was definitely more worth while for the children was the hour when they shared with their mothers some of the things which they had done the past two weeks. This hour helped them to summarize and evaluate the activities of their school. And the exhibits which the children helped to plan put their

activities before them visually."

"Yes, and did you notice how interested some of the mothers were in the discussion which followed the Bible story!" Miss Hughes enthusiastically interposed in Elsa Gregg's lengthy discussion.

"Perhaps we should make a list of the things we can do next year to enlist the parents," suggested Mrs. Ells. "I'll put down as item No. 1. Repeat invitation to parents for visitor's day."

"Mrs. Ells, I'd like to add a notation to that item. If our enrollment is large and the room crowded, the parents of the two grades should be invited on different days."

The list grew to include other items as:

2. Use film-slide set, "Building Through the Vacation Church School," for the entire congregation previous to the opening of the school. Available through the Board of Parish Education, 2445 Park Avenue, Minneapolis, Minn.

3. A letter to parents in the opening week of the school telling them about the course of study used, some of the activities planned for, etc. The letter to be worded by the children but mimeographed by the teachers.

"I should have mentioned this when we were talking about registrations, Mrs. Ells. I noticed on the registration blank that we asked whether or not the parents belonged to a church. Now that we have that information, it seems that it would be helpful to our pastor if we made a list of the unchurched parents," contributed Miss Hughes.

"By all means, I'm glad you brought that up. Will you take care of the matter? And also make a list of the children not attending Sunday school? I believe our group here should be responsible for making the first call on these homes."

All agreed.

"And this brings us to the discussion of another item, an interest in the individual pupil," continued Mrs. Ells. "Did you feel that the pupil records kept this year were helpful or will prove helpful to our teaching another year?" (A record card was kept for each child and recorded on it were the experiences and observations of the pupil's attitude and behavior, also particular problems in which the child needed help.)

"We should, of course, continue keeping this kind of record! I intend to start the individual pupil

record in my Sunday school class," Miss Hughes spoke with a note of indignation in her voice, perhaps fearing so valuable a practice would be dropped because of the work it entailed.

"We concede, we concede!" two of the younger teachers chorused with a laugh. They were the two who had put up the strongest objections to keeping the records.

"Do you think we had good pupil co-operation this year?" was another question which Mrs. Ells put to the group.

"We didn't on the playground," put in one.

"Well, don't you think that was due to too few adult helpers?" another explained by her question.

"Yes, and the recreational program could have been better planned," another added.

"We'll jot that down as an item needing special attention next year. I noticed that the lack of adult helpers hindered the smooth functioning of the activity hour also," Mrs. Ells observed.

"I enjoyed helping with the school," remarked Mrs. Little who was new with the group this year. "Why don't more mothers volunteer to help with the vacation church school?"

"We'll let you answer that

question, Mrs. Little! But you're right, it *is* an enjoyable experience, and why don't we have more volunteers for the work?" asked Mrs. Ells.

"Asking for volunteers — that's the trouble! I believe we should *challenge* people with the task! After all, didn't you ask me to teach, Mrs. Ells? I tried to beg off, but when you pointed out how important it was that I give help, I consented. And do you know, I even got my washing and ironing done for my family both weeks!" It was Mrs. Little who spoke.

"I move that we put Mrs. Little on the committee to get helpers for next year!" Miss Hughes put in.

"There! You talked yourself into another job!" the superintendent good-naturedly remarked to Mrs. Little, "and I hope you can talk others into the work, too!"

"Mrs. Ells," Elsa Gregg addressed the superintendent, "another place where we need adult help is on the playground after the children have been dismissed to go home. Several of the mothers called this year to inquire why their children hadn't come home, and we found them on the playground. Some of the children were hurt in petty scraps that took

place on the playground after school hours."

"Yes, we'll have to watch that more carefully another year. Also, we need the adults to help the children across the busy thoroughfare to safeguard them from accidents. We can be grateful that we didn't have an accident of any kind this year," another teacher commented.

"After each morning's session we evaluated the teaching and results of the various periods of work and worship. I believe our evaluation was thorough. We agreed that as a whole we were pleased with the sessions, but we pointed out some of the weak spots. I'll briefly review a few of the things we mentioned in the written record. Perhaps you'll have other comments to add to this." Mrs. Ells read,

1. *Pre-session Activities.* Add more books to the browsing table; have a pianist on hand to help the children with songs which they are learning; the committee of children to help arrange the room for the day's activities is good (children loved it!); can use this period to better advantage in working with the other committees that were appointed to prepare for worship.

2. *Teaching Methods.* The dramatization we tried with the

Joseph story was not well executed. More careful planning needed before presenting it. Children were drilled with the dramatization method! Bible verse drill was good. Children loved the games played with flash cards; the projected kodachrome slides from the Old Testament Series was excellent to use for review with the Bible stories from the course. Also the Shepherd Psalm was used. Attempt using more visual aids next year, using the flannelgraph suggested in the Teachers' Guide. Order the picture set (flat pictures) early! Plan a greater use of the blackboard.

3. *Music and Worship.* We were definitely handicapped because we did not have a pianist or one who could lead the children in singing. Secure someone who can play the piano; teaching a new song with the aid of pictures was excellent; more careful preparation for each worship service; the informal worship on the hillside the day of the picnic was meaningful for the children—use more of the informal worship opportunities; having the children write prayers was helpful for the children.

4. *Service Projects.* Having an hour of sharing with the 1st and 2nd graders was worth while; bringing an offering for their school helped to focus their attention on appreciation for their school and teachers; believe we should institute some world-wide service project another year.

"Are there any further comments on this part of our report?" Mrs. Ells asked.

"This question isn't on this report but it's something I'd like to have cleared up for me. Why did you let the children sing the chorus which they suggested on the first day when you were asking for their suggestions? If I had been you, Mrs. Ells, I wouldn't have permitted them to sing it, but would have ignored that suggestion. After all, haven't you been saying that we should only sing the best songs in our church schools? I'm a bit confused," it was Elsa Gregg who spoke.

"I agree with you, Elsa, we should use good hymns in our church schools. If you remember, the chorus with the catchy tune was a unanimous choice by the children. We did sing it once, because I had asked the children for their suggestions and couldn't ignore them; but the chorus became a stepping stone for learning a good hymn on the same theme. To improve the music which we teach, and give the children the best songs and hymns of the church should always be our goal. Does this answer your question, Elsa?"

The hands of the clock had swung by two hours of time. "My,

it's getting late," someone remarked, noticing the length of the hand's journey.

"Yes, and I think we have just about covered all the details which we came to discuss. There's just one more item I'd like to bring before you," Mrs. Ells continued. "Another year we need more space for storing supplies."

Everyone agreed, and it was decided to mention it to the church

board this fall. Any storage space provided could be used to advantage by the Sunday school as well.

"I think we're all agreed that we had a pleasant and profitable school," Mrs. Ells concluded.

A quiet meditation crystallized the rich and stimulating experiences of the 1946 vacation church school and pointed the group in hopeful and prayerful anticipation to another year.

Home Education

Issued by the National Kindergarten Association.

Youthful Hospitality

By MARY S. STOVER

"The Child's First School is the Family"—FROEBEL

"**M**Y children do not need to be taught hospitality," said a mother, whose home is in a small town. "Our back yard is a public playground; our house, a general recreation hall. We practically maintain a free lunch counter, too."

Does this mean that her children are really hospitable? Or are they—and perhaps more particularly their parents—too indulgent

to the young neighbors? It may be that these boys and girls are more harmed than benefited by such a continual open-house system. The subject is worth pondering.

There are children, indeed whole neighborhoods of them, that are in need of some place in which to congregate which will offer a friendly welcome, partly compensating for their lack of proper home life. To provide such a place may be important enough to justify contributing—at no small cost—time, care, and material supplies. In such cases, and even where hospitality is on a much

smaller and more usual plan, there are certain fixed responsibilities for both the young hosts and their guests. It is not well to relieve either hosts or guests of those responsibilities.

Even young children should share in the work of setting things in order after serving a treat or playing with their guests. They can often help, too, with the earlier preparation of some of the food which they like to give away so lavishly. Their playmates will be more likely to appreciate the favors enjoyed if they, also, aid in the necessary work; and doing this will make them more self-respecting recipients of the hospitality shown them.

Informal hospitality always seems the more genuine and gracious. Children's natural early taste for it should be nurtured. We should teach them its basic principles through happy personal experience and family example.

"Given to hospitality" is one of the Bible phrases that should be a conscious ideal in the home. Let us lead the children to see that hosts whose courteous good will is heart deep will show this even in offering a glass of water.

The tendency of some sociable youngsters is to invite and other-

wise encourage small visitors who will rudely overrun the place unless there is a firm adult stand in the matter. Others of a shyer and less unselfish nature need continued aid and encouragement to enable them to become really pleasing young hosts.

With both types, we should seek to guide rather than discourage each hospitable impulse. Some forward-looking mothers always draw their children, in a pleasant manner, into the work of preparing for family guests. They show them exactly how to render various small attentions that make people feel truly welcome.

A native of Central Africa wrote a little book about the traditional customs of his tribe. Part of it dealt with teaching the children how to express hospitality. He explained his conviction that these early lessons were important by saying something very much like this: "Any custom which a man learns midway in his life is like a plant placed in an entirely new environment. It is slow to take root, slow to grow, and it never really matures. The person who understands a custom like hospitality early in life finds that it matures, and in time becomes a definite part of himself."

Never a Borrower

By LUCIA MALLORY

THIS is my new drawing set, Miss Mallory. I saved my money for it, and it's all my own. I don't owe anybody a penny for it!"

My young friend, Kent Ferris, had come to my desk in the children's library to show me a drawing set he had just purchased.

"That's a good set, Kent," I replied. "And it's a wonderful feeling to be free from debt."

"That's what Daddy says," Kent told me. "If I had borrowed the money to buy it, the drawing set wouldn't have been really mine until I'd paid back what I'd borrowed."

"Did it take you very long to save the money for it?" I inquired.

"Not very long," Kent answered. "I just went without some other things because I wanted the drawing set more. Now I can use my allowance to buy some of the other things."

After Kent had gone, I thought how wisely his parents had guided him. I know many adults whose monthly salary is not their own because it is all needed to pay their debts.

Some days later, I met Mrs. Ferris at a club meeting and we walked home together.

"Kent came into the library to show me his new drawing set," I told her. "He was happy because he had been able to pay for it himself. You must be giving him good advice on the handling of money."

"I am glad Kent is gaining some understanding of finances," Mrs. Ferris answered. "Last summer he was well on his way to becoming a confirmed borrower.

"I was sitting on the porch one day with my sewing, when the children came out of the house with the weekly-allowance money their father had given them.

"'Kent owes me ten cents—Kent owes me ten cents,' little Ellen chanted.

"'Kent owes me a quarter,' announced Stephen.

"'Kent owes me two quarters,' said his older brother, Morton. 'Remember, Kent, you borrowed money from me last week and the week before.'

"Kent pushed his fist into his pocket and a moment later handed Ellen a dime. 'Now I just have forty cents,' he remarked, 'and I'll need every bit of that if we go to the beach Saturday. I can't pay anybody else this week!'

"All right," Morton agreed, "but don't forget to pay me next week."

"Don't forget you owe me a quarter, too," Stephen added.

"The children went off to play, with Kent quite unconcerned that he owed more money than his allowance would cover. Something had to be done to help him to obtain a better viewpoint.

"That evening his father and I held a conference. We decided to say nothing about the matter until the following week.

"When it came time to give Kent his allowance again, his father said to him, 'How much of this money belongs to you?'

"Kent counted the change in the hand held out to him. 'All of it,' he replied. 'My allowance is fifty cents a week.'

"Then you haven't any debts to pay?"

"I do owe a little money," Kent truthfully answered. "I owe Stephen a quarter, and Morton fifty cents, and I borrowed a dime from Ellen to buy ice cream at the beach."

"How much altogether, Son?"

"Kent added his debts mentally. 'It's eighty-five cents, Daddy,' he answered, 'and that's more than my whole allowance!'

"Then your allowance for this week and part of next isn't your own, is it?"

"I—I guess it isn't, Daddy," Kent admitted. "I've never thought about my allowance that way."

"I know you haven't, Son." His father spoke kindly. "That's why we're talking about it now. I want you to decide to stop borrowing, so your allowance will be all your own. I advise you to pay each of the other children five cents a week until all of your debts are paid."

"Kent's eyes brightened. 'Do you mean that I can have thirty-five cents for myself each week and still pay what I owe, Daddy?'

"When you stop borrowing and begin making *regular* payments on what you owe, you will soon be out of debt," declared his father.

"I'm going to start this week, Daddy," Kent promised, and he kept his word.

"Kent has been a very happy boy," Mrs. Ferris concluded, "since he paid off his debts and stopped borrowing."

The Value of a Pet

By MARY E. THOMSON

"YES, Mrs. Parker, Jack has his ewe at last. Do have a little more tea." Mrs. Carter poured

some from a small silver teapot and handed the cup back to her guest. The two friends were enjoying a quiet chat together.

"He read about sheep all winter, and no matter what the topic of our conversation, if Jack had a part in it, we were sure to come around to sheep. We are all becoming quite learned on the subject. There is something about sheep that at times makes me feel—when I see them—as if I were in church."

"Perhaps this is because of the many Bible references to them," replied her friend. "Jesus is spoken of as 'The Good Shepherd' and 'The Lamb of God.' The parable of the lost sheep and the 23rd Psalm are dear to us all—and, of course, it was the shepherds who heard the first angelic song heralding the Messiah. The Bible abounds in such references. I suppose one could get very much interested in sheep."

"There is more to the subject than I at first thought, and it certainly has absorbed Jack. Before having this interest he never cared to read much beyond what was necessary for his lessons, but now he searches the papers and magazines; and when he finds something relating to sheep he reads it

carefully, and anything that he thinks might be useful to him in the future he cuts out and puts in a scrapbook. He sent for Government pamphlets on sheep, too; indeed, he will soon be quite an authority! It is very amusing."

"I'm sure it must be a very good thing for any boy to be encouraged in a hobby of some sort. I have enjoyed my tea so much, Mrs. Carter. Suppose we go out and see Jack's ewe. I'd love to."

"Yes, certainly. She and her lamb are in the orchard. Come out this way," she said, and led her friend through the kitchen.

"A lamb! I hadn't thought of there being a lamb until you spoke of it. Isn't he a big fellow? And look at the coat of wool he has already!"

"Yes, and he is only two months old. You would hardly believe what a funny-looking mite he was at first, homely and queer. You've seen those pottery animals? They are no odder than a baby lamb. This one is an Oxford Down. Perhaps the woolly heads of this breed help make them look quaint and unusual!"

Mrs. Parker rubbed the soft woolly coat of Fanny, the ewe, while her friend held out a dish of salt to keep her by the fence. The

amb gamboled about among the trees. He had no idea of coming near strangers.

"How gentle and kind she is!" commented Mrs. Parker. "I don't wonder at Jack's enthusiasm. I'm sure it is an education for you as well as for your boy to learn so much about sheep; and there is such a demand now for their precious fleece that you are really do-

ing a good work in encouraging him. He may become a famous ranchman some day."

Jack's mother laughed. "We never hear what finally happens to Mary and her little lamb in the nursery rhyme, do we? These sheep keep Jack interested, well occupied, and happy; that is their present value as far as he is concerned."

Activities in the Field of Christian Education

By I. O. NOTHSTEIN

Evening Vacation Bible School. When St. Mark's Lutheran Church (U. L. C.), Asheville, N. C., faced certain difficulties in carrying on its summer vacation school in the usual manner, it determined to try holding the sessions in the evening. The first year the school was held for only one week, with two-hour sessions each evening, and the emphasis was placed on enrolling the parents with their children, and providing lectures and special studies for the parents. The program consisted of worship for the first fifteen minutes, study for

forty-five minutes, intermission, study for thirty minutes, and a closing musical program. At nine o'clock, when the session closed, there was still daylight enough for a comfortable trip home. All were delighted with the experience and asked for a two weeks' session for the next year.

* * *

Teacher Shortage, but More Schools. The Secretary of Schools of the Missouri Synod reports that during the past year no less than 120 reports were received of contemplated and in part already

opened new Christian day schools, while only fifty-eight teachers (38 men and 20 women) are being graduated from the synod's two normal schools. The shortage is in part supplied by temporarily using students from the normal schools and the St. Louis Seminary. In other cases the local pastors have to serve as the teachers.

* * *

Recognition of Missionary Service. The Sunday school of the Harbor Gate, Richmond, Calif., Lutheran Church each month honors a "Missionary of the Month"—the one who has brought in the most new pupils that month. A story about the missionary, together with a photograph, is printed in the church's biweekly paper. "I was a bit skeptical at first," says the pastor, the Rev. Ross Hidy. "Would young people desire to get publicity or to bring souls to Christ? But the interview with the first winner showed me that if we challenge youth to bring others to Christ, the contest feature will be just a technique of putting energy and enthusiasm into their work."

* * *

Mission Work by Telephone. *The Parish School* tells the story of a Lutheran young man in Min-

neapolis who conceived the idea of making a telephone survey of a section of that city in which his church is located, and who thus was able to enroll five new members from unchurched homes for his Sunday school.

* * *

A One-Woman Mission. The North Avenue Presbyterian Sunday School in Atlanta, Ga., has a remarkable volunteer missionary, named Pauline Dennis, according to the *Sunday School Times*.

For a long time it had been a matter of deep concern to her that very few of the children in that neighborhood went to Sunday school and that their parents did not attend church. In the summer of 1943 she decided to do something about it personally and began to visit parents to ask them whether they did not want to let their children go to Sunday school with her. She succeeded so well that she got nearly every child in her neighborhood to go, and then she branched out to other neighborhoods, and today the number of children whom she has enlisted in the Sunday school totals 525.

This almost incredible record has been achieved only by the utmost devotion and the gradual cooperation of others who have be-

ome interested in the work by her example.

The means employed have been mostly sympathy and love, but she has included just about everything in the way of contributing aid. She has called mothers on Sunday morning, by telephone, so that they could get their children ready in time and has often gone to the homes to help wash and dress them. She has polished their shoes, washed and ironed their clothes, bought clothes for poor children and borrowed clothes for others. Aid has come to her from others who have learned about her activities; and at present eleven cars are at her service every Sunday morning when their owners call at homes and take the children to school and church and home again. Some of the children have joined the church and bring their parents with them to Sunday school and to church.

The enthusiasm and example of one can do much for a church. Miss Dennis says, "A great many in the church help in the work with time, money and clothing. It seems that the whole church is interested. I rarely ever go to any

church service that I return empty-handed. I take home checks, money, and packages of clothing. I receive from individuals and from organizations money in amounts from \$1 to \$100 and clothing for all ages—newly-born babies to grown men and women. Some persons from other denominations also make contributions. All this without any solicitation on my part.

"There is much moving about of families in these days. By the time you get some children interested in Sunday school the family moves away. But our efforts are not in vain, for we hear from many who have moved that they are attending Sunday school in their new location."

One of the organized classes of men in the school has offered a Bible to selected children from these homes who will attend thirteen consecutive Sundays. At least seventy-five children have earned Bibles in this way.

She also distributes tracts and religious booklets among the families of the children, and zone prayer meetings have been recently introduced in such homes.

"A lie lasts only until the truth arrives."

Are You a Good Junior Superintendent?

By DAISY J. CLAY

Do you enjoy and understand Junior-age children?

Do you put much time, enthusiasm, and prayer into your work?

Do you plan something new and different for each Sunday?

Do you plan ahead, so as to secure all materials?

Do you know how to secure a quiet, pleasant, and reverent atmosphere?

Do you allow the Juniors to take all possible part in the program of the session?

Do you secure co-operation on the part of the parents?

Do you select teachers carefully and prayerfully?

Do you secure wholehearted co-operation of teachers in the whole program of the department?

Do you share your teachers' concern and responsibility for each pupil?

Do you look upon the problem child as a challenge, rather than a nuisance?

Do you provide activities in Christian living to express lessons taught?

Are you yourself a Christian and a worthy example to your Juniors?

If you can not score "Yes" to all these questions, do not rest satisfied until you can. Your responsibility and opportunity are very great.

Are You a Good Junior Teacher?

Are you regular in attendance?

Are you practically always on time at Sunday school?

Do you study your lessons all the previous week?

Do you exert your best efforts to make these interesting and profitable?

Do you plan ways for your pupils to participate in the lesson?

Do you consider ways for them to express the teachings of these lessons in better living and helpful acts?

Do you know each Junior in your class personally?

Do you know and visit their homes?

Do you know child nature in general?

Do you pray regularly for the Christian development of each?

Are you personally acquainted with the Saviour?

our life a worthy example of Christian living?

Do not be satisfied with a "passing score." Strive for a perfect rating, that you may be a "workman that needeth not to be ashamed," and "well-pleasing in His sight."

New Horizons at Sixty

From page 2

Perhaps we have here a worthwhile suggestion for home department visitors. To recognize the limited world in which many invalids or inactive persons are forced to live, will open opportunities for a thoughtful, understanding ministry. Cheer and comfort "to those who only stand and wait" is important but it is possible to share with them something of the church's program that will challenge their interest and prayers.

What Can the Church Do?

Some such activities as these may enrich the church's ministry to its "shut-in" members and those unable to attend the church service.

1. A friendly visit in the home not only to give a comforting, helpful ministry but to receive a blessing from these friends.

2. Home Department visitors may carry not only Home Department literature into the homes but also flowers and fruit. The call should represent a friendly visit. Birthdays and anniversaries may be remembered with cards or flowers.

3. A Sunday school class may meet in the home of a shut-in for business and social meetings. The children and grandchildren may well be influenced by this understanding thoughtfulness of the church.

4. Younger adults may bring inactive members to the church, or to a home for luncheon or tea. One class used the older members in the receiving line at a tea.

5. In one church the pastor was provided with an individual communion set which he used once a quarter in the homes of shut-ins and those unable to attend church.

6. Keep shut-ins informed regarding special church-wide denominational plans, and see that the literature is sent into homes of those not able to come to the church.

Busy people are happy people and a worth-while task is truly a "life-preserver." Talk to your older adults and discover from them what the church can do.

What Older Adults Can Do!

Some of the things which older adults can and are doing effectively, include:

1. A telephone list to call. Helping to fold church letters, bulletins, etc.

2. Each member of the Home Department can be given the list of the home department members, their names, addresses, telephone numbers, birthdays, etc., and be requested to keep in touch with the group through telephone calls, cards, letters, etc. Stress the idea of each age group in the church sharing in the responsibility of their own particular group.

3. Enroll shut-ins and others unable to attend church in a "Fellowship of Intercession" to pray definitely for the Sunday preaching services between 11:00 and 11:15 A. M. and also the evening and midweek services. Suggest that a definite prayer list be kept. Pray for the sorrowing members of the church and community. Let two persons be prayer partners—have the same objects for prayer and the same prayer time.

4. Have "Secret Pals" or "Sunshine Friends" to whom one sends cards, etc., remembering birthdays, Christmas and other events.

5. Enroll members of Home Department for one day's work each week. This can include 5 to 10 families to call about regular and special services. Older adults are eager to have a part.

A New Day for Older Adults

It was only a few years ago that the church was outlining plans and programs for younger adult groups. How much richer the church's ministry is today because young adults are working so successfully with their own age groups.

In every church there are great possibilities in the field of service for older people. Recently an active church worker said, "I have worked with all age groups in the church at one time or another, but find the older folks the most appreciative of all. The young people take for granted the plans and programs worked out for them but older people are quick to recognize any effort in their behalf and to take advantage of every opportunity for service."

It has been said that a sure sign of old age is loneliness. Older persons, however, who can maintain a happy, Christian fellowship with their own age group, and who still have a task to perform for their church, are still young in spirit, and the spirit does not grow old.